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INTERNATIONAL BIBLE STUDY.

December 4th 1881.—*Exodus* XX. 12-21.

"Honour thy father and thy mother; that thy days may be long upon the land which thy God giveth thee." The land in which they were expecting to dwell was the gift of God to them. God was the real landlord, and it was for him to prescribe their conduct. In Egypt they had been obliged to do the things that Pharaoh commanded them; now they were to obey the Lord their God who had so gloriously brought them out of servitude and given them a goodly land to dwell in. That they might continue to enjoy the favour of God they were to honour their parents. God declares that it is for children to honour their father and mother, consenting to be guided by those who have the entire charge of their nurture and sustenance. God puts his own authority upon the parent, who is to the child for a while in the place of God, and the habits of obedience and reverence thus learned, afterwards dispose the child to recognize his dependence upon God and his obligation to live for him. There is an intimate connection between filial piety and piety towards God. The parent who neglects to secure the honour and reverence of his child is putting the greatest barrier in the way of his child's salvation. Very much of the ungodliness and skepticism of the present day is owing to the lax way in which children are brought up, the failure to exercise parental discipline. "Thou shalt not kill." This does not merely mean that if you take the life of another the state will require it of you; it means also that God identifies himself with your fellowman in such sense that it will be an offence against God himself for you to lift up your hand against your fellow. You kill your enemy and rejoice that he is dead and can do nothing against you; but God is not dead, and He will require the life of your brother at your hand, sooner or later. And God says the same thing to all men regarding *your* life, warning all that they must answer to him for any thing they do against you. Would you annul a law that bids all mankind beware how they harm you?

"Thou shalt not commit adultery." Here again God intimates that it will be an act of open defiance of his own authority, for a man or woman to commit adultery. In this way God puts the highest sanction upon marriage. Men imagine that they can divorce morality and religion, not considering that every moral law has a divine sanction and that their morality amounts to little unless it is based upon the reognition of God's claims. Thou dost not comit adultery well and good. But is it from deference to God's authority, or simply from fear of man? if from the latter consideration only then you cannot be said to be fulfilling this command of your God. People pride themselves upon their observance of God's commands when the fact is simply that they have not been placed in positions that would have allowed them to sin without fear of retribution from man.

"Thou shalt not steal." Thou shalt not in any way seek to possess thyself of that which rightfully belongs to another. For instance, if you try to get a situation that rightfully belongs to another, you are guilty of transgressing this law. God says to you, Take note that I associate myself with your neighbour for the preservation of what is his, and will consider it an offence against high heaven if you do any thing against his interests. And what he says to you concerning others, he says to all concerning you. You owe it to the law of God that you and your wife and your property and your reputation are guarded as they are in society. To make light of these divine ordinances is to make light of your own most vital interests. Have you debts, and are you sacrificing the claims of others to your own convenience? Have you any information that properly belongs to your neighbour, and which you are not taking any pains to communicate to him? Have you a Gospel belonging to him, hid away in your napkin?

"Thou shalt not bear false witness against thy neighbour." Before you repeat any disparagaing thing against him, be sure that it is thoroughly true, and that you can do nothing to rectify it. You would think it very wrong to commit an assault upon him, or to rob him of his money; have you any more right to injure his reputation? You do it too, perhaps, behind his back, giving him no opportunity to shield himself from your censorious remarks; adding meanness and cowardice to malignity. In the form of idle gossip, how much of this kind of perfidy there is. How important it is to walk as seeing Him who is invisible, the Judge of all, who has such a zeal for the good name of your neighbour.

"Thou shalt not covet thy neighbour's house, his wife—nor any thing that is his." The law of love underlies all these commands. It is made plain that God requires me to love my neighbour as myself; then, all his interests will be dear to me as mine own.

These laws were given amid thunderings and lightning with volcanic accompaniments and the sound of a trumpet, making the people sensible that the King of kings was speaking to them. Smitten with awe they withdrew to a distance, and asked that God would speak to them through his servant Moses, and not directly. And Moses said unto the people, Fear not: for God is come to prove you and that his fear may be before your faces, that ye sin not. The people were not to fear, and they were to fear. If they were minded to obey God they need not fear the display of his majesty; the fear of displeasing him should lead them to receive his commands into good and honest hearts, and they would then have no occasion to fear his wrath.

WEEKLY REVIEW.

We see it stated that the total amount paid by Government to Professor Max Muller for editing the Rig-Veda was £5,851. In addition, Government have paid for the printing of the book £3,779. Thus Government have expended close upon £10,000, in publishing a book that—if it were offered to the public as a production of the present time,—would be regarded by the majority of savants as a mass of unmitigated rubbish. Prof. Williams at the Berlin Congress of Orientalists said:

"We are so accustomed to give all our attention to the Rig-veda for purely literary or philological objects, that we are apt to forget that directly or indirectly, for good or for evil, this ancient book—the oldest in the world, except, perhaps, portions of the Christian Bible—has for three thousand years moulded the faith, inspired the prayers, animated the aspirations, influenced the conduct, shaped the lives of a large proportion of the great Aryan race to which we ourselves belong. And to this very day the remarkable spectacle may be seen of millions of Indo-Aryans, comprising countless tribes of various origin, scattered over a vast area, from the Punjab to Cape Comorin, from Bombay to Assam, living distinct from each other in separate castes and communities, and owning subjection to divers laws and customs, yet all united by the common bond of this Rig-Veda, which they still use as their daily prayer-book."

Professor Williams is a great authority but when we look at the Hinduism of the last 1800 years we cannot understand how he should make such a statement. The Rig-Veda is and has been abundantly used by those who believe that there is great merit in committing it to memory and repeating it, without in the least understanding it. The Hinduism of the Puranas has pervaded all India and maintained its supremacy for nearly two thousand years, and nothing could more effectualy show how little the actual influence exerted by the Rig-Veda. That exerted by the Mahabharata has been much greater, we should say.

—We know not by what principle of affinity the Mahomedans of Madras have been the first to come forward with an address of welcome to the new Governor of that presidency. Among other things they speak of the disadvantages under which they as a community labour. The Governor in his reply expressed a regret that they had not stated these disadvantages; and at the same time referred to the fact that they had been slower than other classes to avail themselves of the educational advantages supplied by Government. The Mahomedans have allowed the Hindoos to outstrip them, in the pursuit of the prizes connected with educational attainments, through the force of prejudice. Believing themselves to have been favoured of heaven above all other men in the revelation granted them, they find it very difficult to acknowledge their depend-

ence on men of other religions for any thing in the way of enlightenment. Nothing could furnish a stronger contrast than exists between Mahomedans and Christians in respect to the reception given to foreign intellectual contributions; the latter willingly appropriating, whatever they find that is good in other systems and in foreign nationalities. The blessings of providence pour themselves most abundantly where there is most receptivity. Nothing narrows the mind and closes its portals more effectually than pride. Unspeakable humiliations have come upon Mahomedan powers in these latter days, enough, one would think, to beget in them a willingness to learn and to enquire; but we see as yet not many tokens of this willingness.

—Mr. Joseph Cook is expected to reach Bombay about the 15th of next month. We transfer to our Epitome from the *Times of India* a resumé of an interesting notice of him and his lectures by Dr. M'Cosh, recently published.

—The large room of the Ladies' Coffee-House, 3 Apollo St. was well filled last Wednesday evening with friends of the Rev. O. Shreves, about to leave Bombay for the Methodist Church in Poona. Mr. Shreves has been much used of the Lord in connection with the Dean Lane Church, and has endeared himself very much to those who have enjoyed his ministry, as was made very evident on Wednesday by the heartiness and cordiality with which all spoke of the departing pastor. Messrs Morris, Bowen, Wright, Shreves and others spoke. The Rev. Mr. Oakes, the new pastor for Dean Lane Hall, was present. He has taken over pastoral charge. Mr. Oakes joined the work established by Mr. Taylor, in Calcutta, some years ago and engaged for a year or two with very great success in the Seamen's Mission there, placing it upon the admirable footing that has since characterized it. He subsequently went to America, and went through a regular course of theological study in Drew Seminary, returning to Calcutta at the beginning of the present year. The Rev. Mr. Northrup has also arrived from Poona and taken over pastoral charge of the church in Grant Road.

—The *Rast-Goftar*, having lately completed thirty years of its existence, returns thanks to those who have befriended the paper, Rs. 30,000 having been contributed to make the paper what it is. The *Bombay Guardian* completed thirty years of its existence on the 1st of last March. There are still some who have been subscribers to the *Guardian* from the very beginning, and we very cordially thank not these only but subscribers of a later date for their patience and good-will. During the 27 years that it has been in the hands of the present editor, it has bsen sustained by its subscribers and no capital has at any time been invested in it. It has been emphatically a child of providence; was once or twice thrown into the streets to die, but somehow or other always managed to get on its feet again.

—A new poem from the pen of the poet laureate enitled "Despair, a dramatic monologue," is published in the *Nineteenth Centruy*. This is one of the stanzas of the poem:

Hell? If the souls of men were immortal, as men have been told,
The lecher would cleave to his lusts, and the miser would yearn for his gold,
And so there were Hell for ever! But were there a God as you say,
His Love would have power over Hell till it utterly vanish'd away.

It is true that immortality of the soul means the immortality of its sovereign propensities, and that the soul that is dominated by sensuality or covetousness or other form of selfishness, carries into the world to come its own hell. The person whose soliloquy makes the poem, says that if there were a God his love would overcome this hell in the hearts of men. For our own part we cannot conceive of any greater manifestation of love than that which expresses itself in the Gospel of the cross of Christ. But love and coercion are two very different things. Suppose God undertook to coerce men into the abandonment of their evil inclinations; what a storm of indignation would go up to heaven. God would be stigmatized as a despot whom it was base to serve. Divine love recognizes the freedom of men to determine their own destinies, but sets before them the highest conceivable display of love to win them to God and save them from themselves. We are astonished at Mr. Tennyson for giving a poetical and monumental form to such blank scepticism without vindicating the glorious Gospel of the grace of God from the aspersions cast upon it by the soliloquist.

—The Bengali Christians of different denominations have an Annual Conference in Calcutta, at which they listen to essays and engage in discussions on important subjects connected with the planting of the church in heathen lands. At their meeting last month one of the subjects was "the Apostolic practice of community of goods, and its adaptability to the Indian church." The subject was introduced by a paper which the Rev. Mr. Willis read, and in the discussion that followed a variety of views was expressed. It would be a grand thing if the members of the Indian church or any other church, were so animated by mutual love that each one should delight to postpone his own interests to those of his brethren, regard himself strictly as a steward, and dispense whatever means he has in relieving those who are more needy than himself. It does not appear that it was a condition of membership in the church at Jerusalem, that the individual should resign every thing that he had to the common fund and receive the allowance resulting from the division of the whole. But every member acknowledged that all he had belonged to Christ, and consequently to the believers, and sought in whatever way seemed to be most eligible, to come to the help of his brethren, many of whom had been cut off through persecution, no doubt, from the opportunity of providing for themselves. What they did was in obedience to the law of love which is just as binding upon us as it was upon the early disciples.

—Professor Robertson Smith seems to have a good many friends in Scotland. They have lately raised for him a sum yielding a larger income than his salary at Aberdeen afforded. At a public meeting in Edinburgh, Oct. 31st, he was presented with books and manuscripts to the value of £1,000.

—Sir Lewis Pelly has been travelling in Ireland and has published some of the thoughts suggested by the visit. He refers to the great ascendency of American ideas, as going far to neutralize that of the Roman Catholic Episcopate. It would have been well, he thinks, if Viceroys had made occasional tours through the country, giving the people in each district an opportunity to unburthen themselves; it would have worked well. Instead of a teeming population the country is said to have a comparatively sparse population. The *Bombay Gazette* says:

The remedy in which he seems to have most faith is that the Government should take steps to break up the vast areas now in pasture and form them into small farms. He points out that the Land Act deals with only a fourth of the twenty millions of acres of Ireland, leaving the immense pastures and the waste lands out of the account.

The tribunals that have to decide the cases occurring under the operations of the recent land bill, will have an amount of work on their hands a good deal beyond what was anticipated. Nearly 40,000 applications for revision of rent have been forwarded, and our contemporary calculates that at the rate of one case a day the adjudication of those already submitted will take over a century. Meanwhile Reuter informs us that outrages are increasing all over the country.

—The *New Dispensation* thinks that missionaries make a mistake in pressing upon the Hindoos the testimony of the Bible against idolatry; they would do better to quote passages condemning it from the Hindoo Shastras. But if the Vedanta has not hindered the growth of Hindu idolatry, would it be likely to lead to its abandonment? The Hindoo well knows that for one passage that disallows idolatry many that allow it could be quoted.

—We transfer to our Columns from the *Sunday Mirror* an article entitled "An Apology," taking the Government very severely to task for its liquor policy and its defence of the same. We submit to our contemporary that he is in danger of injuring a good cause by the tone of his criticisms. We think that very strong language is justifiable in condemning the Government action in multiplying grog-shops all over the length and breadth of the land. But why wish the Government away? Can our contemporary guarantee us a better? Is it not something that the present Government allows free criticism on its measures, and acknowledges itself susceptible of improvement.

—There is trouble in the educational camp just now. The annual examinations have come and the long suspense of numerous candidates for matriculation draws to a close, when suddenly it is noised abroad that the examination papers were known to some of the candidates before the day of trial, thus vitiating the whole examination. We are not sure that positive proof has been obtained of the betrayal of secrecy, but the examiners themselves find reason to believe that the papers were divulged. It is possible that there may be among the compositors or proof-readers of the Government press, persons of sufficient mnemonic power to enable them to reproduce the questions for the benefit of their friends, though we are far from intimating that any of them has been actually guilty of divulging them. No one could possibly be more lynx-eyed or scrupulously careful than the gentleman who has the charge of the Government Press. But it is easy to think of many ways in which the secret could leak out, unless the questions were printed just a few hours before the time of examination.

ASIATIC SOCIETY MUMBAI
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—Mrs. Phillips, widow of the Rev. Mr. Phillips of the Orissa Mission, who began work in India in 1836 and died a year or two ago, has just returned from America to give her remaining days to the work of the Lord in the same field. Her daughter accompanies her as a medical missionary.

NOTICES OF BOOKS AND REPORTS.

"*Ingersoll Answered.*" By Joseph Parker, D. D. of the City Temple, London. This is an examination of a discourse by Mr. Ingersoll entitled 'What must I do to be Saved? We should be very glad if those who have been influenced by Mr. Ingersoll's lectures could see this little book. We suppose there are a good many among the educated Natives in our principal cities, who know something about Mr. Ingersoll's attacks upon Christianity. Mr. Moody once said that a lie can get half round the world before Truth can get her boots on to go after it. Infidelity finds a congenial stratum in which it rapidly diffuses itself far and wide, for there are many in all lands who welcome any excuse for neglecting the claims of Christianity. Dr. Parker has done well to write this book. No one can deny that he writes in a very different spirit from that in which Mr. Ingersoll lectures. Fools make a mock at sin, and their laughter is like the crackling of thorns, a poor way to make the pot boil or to ascertain truth. The following from the opening pages of Dr. Parker's book will give some idea of the work which elicits its criticisms.

The lecturer himself allows that for thousands of years the world has been asking, "What shall we do to be saved?" The question, therefore, is older than Christianity itself. It is an inquiry which, Mr. Ingersoll says, has excited the interest of the world "for thousands of years," and yet he treats it in a manner which elicited "laughter," "loud laughter," "renewed laughter," and "roars of laughter," and by so much he disqualified himself in my opinion for attempting to answer so solemn an inquiry. He would not have dared to answer a local question with such mocking flippancy. If the question had been, What shall we do to rid the city of the deadly plague of cholera? he dared not have replied in a manner which evoked "laughter," "loud laughter," "renewed laughter," and "roars of laughter," or if he had done so he would have been hooted from the platform which he had abused and disgraced. But when he undertakes to answer a question which he admits has been asked by the world "for thousands of years," he plays off little witticisms, and perpetrates little jokes, and answers the world's great question with such jocular raillery as might become the tap-room of a tavern or the sawdust ring of a bankrupt circus. If he had been called in as a medical adviser, and asked what could be done to save the life of your little child, and if he had answered in a manner which called forth "laughter," "loud laughter," "renewed laughter," and "roars of laughter," so that the laughter infected the whole street and spread to the adjoining region, you would have regarded him as the cruellest of mockers, and have expelled him from the house he had defiled. But when he rises to answer a question which the world has been asking "for thousands of years," he answers it amid "laughter," "loud laughter," "renewed laughter," and "roars of laughter." The significance of this fact must not escape notice. Great questions should be considered in a spirit worthy of their gravity. The spirit is not the least qualification of a good guide in the crisis of life. Clowns and mockers are never consulted on great occasions. The plague-stricken man does not consult them; the soldier on the eve of battle does not call them to counsel; the statesman face to face with an imminent danger does not invite their untimely merriment; and for myself, I must positively decline the aid of any man who answers the gravest questions of my heart with gibes and sneers, with puns and quirks, and seeks to turn my agony into an hypocrisy, and my sin into an occasion of displaying his own powers of ridicule.

This book of 62 pp. is well worthy the attention of all who wish to ascertain the facts with regard to the question of the divine authority of the Bible. It is written with candour, impartiality and keen appreciation of the points at issue. There are many earnest and telling passages that one would like to extract.

The lecturer himself implies the very thing which he so energetically condemns. He approves the *Beatitudes*. He quotes "Blessed are the merciful," "Blessed are the pure in heart," "Blessed are the peacemakers," and after each of them he exclaims "Good!" Now does he not see—he would do so if his insight were equal to his eloquence—that the very Beatitudes themselves carry with them an implied malediction? The light and the shadow go together even here. Take the proof: "Blessed are the merciful: for they shall obtain mercy." What is that but the sunny aspect of the corresponding truth, "Cursed are the *unmerciful*: for they shall not obtain mercy"? If the pure in heart are blessed because they shall see God, it follows that the impure are *not* blessed and that they shall not see that ineffable vision. To describe one class of men as blessed is to imply that the other classes are excluded from the blessing, and it is most noticeable that when Christ pronounces a *blessing* in the strongest terms the lecturer never complains of dogmatism or "slavery"; on the contrary, he exclaims, "Good!" "Good!" "Good!" But when the same gracious Speaker declares the consequences of false thinking, the lecturer complains of "slavery here, and hell hereafter." This is most unequal criticism, and is not likely to win the confidence of well-balanced minds. What if some one in his audience had risen when the lecturer said "Good!" after each beatitude, and said, "It cannot be good because it limits intellectual liberty, and imposes a penalty upon all who differ from the doctrine"? That would have been strictly in harmony with the lecturer's own reasoning, but I think he himself would have pronounced it irrational and mischievous.

We must give an extract or two from the close:

I am not aware that in this reply I have uttered one bitter or ungenerous word. No great cause can be advanced by such language. If here and there in the course of so long a speech I have availed myself of the *argumentum ad hominem*, I have done so in no spirit of sectarianism. In the exercise of such free-thought as is possible to me, I have deliberately accepted Christianity as the completest philosophy of human life as well as the grandest conception of religion. That priests have laid their wicked hands upon it, I am too well aware; that it has been cruelly wounded in the house of its friends, unhappily admits of no denial; that it has been shut up in sectarian prisons and made the drudge of narrow-minded bigots, is the darkest and saddest fact in history. But I must distinguish between Christianity itself and the mutilated editions of it which have been published by Priestism, Bigotry and Fanaticism. I know of no creature more despicable than the man whose Christianity is destitute of the spirit of Christ. There can be no meaner wretch. He is orthodox in words, but heterodox in actions. He could send men to hell without a tear or a groan. He has patronised a crucifix, but has never died upon a cross. His Christ is an historical name, not a present power. He is a wolf in sheep's clothing. He is a whited sepulchre. He has "stolen the livery of the court of heaven to serve the devil in." I decline his advocacy. I repudiate every title to consideration which he asserts. And Christ Himself will say to him and to his whole class, "Depart from me, I know you not."

I call you to Christ. The more deeply I study His character the more do I see that He is the only Saviour of the world. A working Peasant, a carpenter's Son, a root out of a dry ground, He stands to my mind above all other men in the clearness of His insight, the range of His outlook, the heroism of His courage, and the splendour of His sacrifice. To me He is none other than Emmanuel—"God with us." When I want Him most He is most to me; when the wind is coldest His touch is warmest; when heart and flesh do fail He is the strength of my heart and my portion for ever.

"On that Rock I stand."

When I feel the burden of my sin most grievously, and quail under its intolerable weight, Christ alone can speak to me the word which recovers my strength and recalls my hope.

On that Rock I stand.

When the world goes hard with me, when bread is scarce, and friendship cold, and the outlook shut in by blinding snow, Christ soothes me and nerves me with an infinite comfort.

"Missionary Reports of the Free Church of Scotland, May, 1881." In this volume the Foreign, Colonial, Continental and Jewish Missions of the Free Church are reported upon. The portion relating to the Livingstonia Mission is accompanied by a handsome illustrative map, showing the prodigious advance made in our geographical knowledge of Africa. The amount received for Foreign Missions last year was £79,111, an increase of about £5,000. Mention is made of the help received from the Rev. J. G. Cooper and Rev. Narayan Sheshadri in obtaining the contributions of the home churches. There is a "Duff Sustentation Fund for Native Pastors" in process of formation. We are not sure that it is desirable to have a large Fund for the support of Native Pastors. The Native Churches should not too soon be relieved of the burden of sustaining their pastors. The Free Church has 36 European ordained missionaries in the foreign field, (India, Africa, New Hebrides.) 4 European and 5 Native medical missionaries, 485 Christian agents and 3628 communicants: 242 adults were baptized last year, chiely in Kaffraria; total of scholars on roll, 9333.

The Bombay Guardian.

SATURDAY, NOVEMBER 26, 1881.

THE POWER THAT WORKETH IN US. III.

In accordance with the intimation given last week we take up again this important subject, and do it in humble reliance upon the promise of wisdom from above to those who ask in faith. To ask in faith means to ask without any bias from a foregone attachment to preconceived views.

There is such a thing as being filled with the Spirit, and it is alas! a rare experience among Christians. Instead of being filled with the Spirit, they are very much occupied with the cares of this world, the things pertaining to comfort, gain, position, repu-

tation &c. &c. But there is a command to be filled with the Spirit, and this command implies the possibility of its own fulfilment. Well, does it not follow from the facts mentioned, viz. the fact that we are not filled with the Spirit and the fact that we are commanded to be, that we should pray earnestly to God for the outpouring of his Spirit upon us? There is certainly great need of prayer, but whether this is the sort of prayer we are to offer in the circumstances, is a question that we have been led to entertain by noticing that the apostles in the letters addressed to the churches do not give this instruction. We notice for instance, that the Epistle to the Hebrews is written to Christian Jews who had lost a good deal of their spiritual life through the influence of Judaizing teachers; a hortatory strain goes all through it; the circumstances are just those that we would have thought demanded above all an outpouring of the Holy Spirit; yet we do not find that the writer any where bids them cry to God for this. Thus too, the epistles to the seven churches contain no instruction of this kind. Some of those churches were in a very low spiritual state; the Ephesians had left their first love; the Laodiceans were lukewarm; yet the great Head of the Church does not tell them to wait upon God for the outpouring of the Holy Spirit. The state of the church at Corinth was any thing but satisfactory when Paul wrote his first epistle; yet the inspired writer does not bid them wait upon God for the baptism of the Holy Spirit. He says to them: "Know ye not that your body is the temple of the Holy Ghost who is in you?" Take note how often the words "Know ye not?" occur in this epistle. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" To the Ephesians Paul says. "Ye are a habitation of God through the Spirit." The Galatians had been led away by Judaizing teachers, but the exhortation of the Apostle is not "seek the Spirit," but "walk in the Spirit." He reminds the Romans that they who are the children of God are led by the Spirit of God. The Spirit of God witnesseth with our spirits that we are the children of God. The Apostle Jude tells the Christians to whom he writes, not to pray *for* the Holy Ghost, but *in* the Holy Ghost.

And so in all the Epistles. The nearest approach that we have found to a prayer for the descent of the Spirit upon a body of Christians (after Pentecost) is in Paul's epistle to the Ephesians ch. 1. 17: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." But neither the authorized version nor the new revision regards this as referring to the Holy Spirit, but to a gift or effect of the Spirit. The corresponding passage in Colossians runs thus: "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.

But does not our Lord encourage us to pray for the Holy Spirit? Does he not say: "If ye, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him." Yes, but that was before the dispensation of the Holy Spirit. At the close of his ministry our Lord comforted his disciples for the discontinuance of his personal presence among them, by assuring them that the Comforter, the Holy Spirit would come to them and make his abode with them. This promise of his abiding presence is most emphatic and distinguishing. "He shall be in you." When once he should have been received by them, they were to recognize him in themselves; instead of finding themselves and their own doings within, they should find the divine Spirit.

But why should we not pray for the Holy Spirit? Though we have received him and we have known his gracious influences, why should we not continue to ask God for his Holy Spirit? Is it not the best indication of our sense of need? Perhaps we are not bound to answer this, if we have made it plain that the primitive Christians were not taught to do so. Still, we believe there are some other reasons why our prayers should take another form.

No man can call Jesus Lord, without the Holy Spirit. Peter's confession of Christ was an indication to Christ that the Holy Spirit was in him. We *live* by the Spirit. Apart from the Spirit there is no life in us. The kingdom of God is righteousness, peace and joy in the Holy Ghost. They that are in Christ walk not after the flesh but after the Spirit. All the fruit of the Spirit implies the indwelling presence of the Spirit. A man is a Christian only as the Spirit dwells in him. No acceptable prayer can be offered except by the Holy Spirit. Now this Spirit is not an influence, but the omnipotent Spirit, the Lord the Spirit. But when Christians spend their time in crying to God for the Holy Spirit, they fail to honour the Spirit of God that dwelleth within them, and produce the impression that they have received something less than the divine Spirit, simply some kind of inferior influence, but have yet to receive the Spirit himself. The same Spirit that enables them to offer acceptable prayer, is equal to any demands that may be made upon Him. "Know ye not that your body is the temple of the Ghost who is in you?" Is not this your mistake that you have failed to recognize the power that worketh in you? By grace you have been enabled to enter upon a religious life, and the things that once appeared formidable to you now appear easy, and you are tempted to think lightly of them as though they were your own works. Take care lest in crying to God for an outpouring of his Spirit, you disparage the work of the Spirit within you, in leading you to set your affection on things above, in turning you away from the vanities of earth, in enabling you to resist temptation, and bring forth in the measure of your faith the fruit of the Spirit. Peter says to the Christians of his day: "Add to your faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience," and so on all through the category of the things that pertain to life and godliness. Here we have revival after revival indicated, and the implication clearly is that the Spirit of God dwelling within us, furnishes the ability to do this. Look again at the marvellous prayer of Ephesians iii: 13-21: and at the statement with which it winds up: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be glory in the church, world without end." Here it is the power that worketh in us that is the ability to do what the apostle is asking. The expression "full of the Holy Ghost" occurs many times in the early chapters of the acts. This is the great want of the church, men full of the Spirit of God. How shall this blessing be obtained? Let us recognize the divinity of the Spirit that dwelleth in us. If we are really Christians then we have repudiated our own works and placed our sole hope of salvation upon the righteousness of Christ, experienced in the forgiveness of sin and in the guidance of the Spirit. Let us give him the honour of every (even the least) thing that we do for God. Let us pray without ceasing for the things that we are commanded to pray for and believe that the power that dwelleth in us, will enable us to add to our faith virtue &c. &c., to put on the whole armour of God, resist temptation, get the victory over wrong tendencies, and be holy as God is holy. When the Lord Jesus came to Nazareth we are told that he could not do many mighty works because of the unbelief of the people. There can be no question that he was just as divine there as he was in Capernaum; but the manifestation of his power was hindered by the want of faith in the people. This may serve to illustrate what we are writing about. "The manifestation of the Spirit is given to every man to profit withal," but through the want of faith and spiritual apprehension, Christians fail to obtain the forthputting of the Holy Spirit's power, and then pour out their prayers for the descent of the Holy Spirit, just as though he had not been given. They thus dishonour the Spirit. In many instances God blesses those who are thus waiting upon Him, and does it by showing them the mighty power of the Spirit that dwelleth in them and they enter upon a new and glorious life of faith. The great mistake of many who are calling upon God for the outpouring of the Spirit is the idea entertained by them that the advent of the Spirit is in consciousness. They are seeking something in their feelings or frames, that shall be to them a token of the Spirit's presence. Whereas the advent of the Spirit or rather the manifestation of the Spirit is through faith. The word is nigh thee, even in thy heart and in thy mouth; it is the word laid hold of in faith that allows the power of the Spirit to be revealed. When we give up looking for the evidence of the Spirit's advent in our frames, feelings and emotions, we shall be ready to apprehend his presence in us and rejoice in his all sufficiency by simple faith in God's word. "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure."

LOVEST THOU ME?

THIS enquiry was addressed to one who had asserted his love to Christ, averring that though all men forsook him he would not. He believed that his love was proof against any trial to which it might be subjected. But he little dreamed of the trial to which it was actually subjected, though he might have easily understood it if he had given heed to the things that Christ had so emphatically declared concerning his sufferings and death. When Christ was led away bound, and the apostles suddenly found themselves without the mighty power of Christ, they took knowledge of but one thing, viz. that they were also in danger of being siezed, and they took to flight. But Christ had prayed for Peter that his faith might not utterly fail, and Peter was stopped

in his flight by the thought that Jesus must still be Christ though he could not explain the apparent collapse of his power. So turning back he followed the Master afar off. But when he again found himself in presence of danger, he denied his Master, and showed that after all he loved himself more than Christ. Now, after the resurrection that has brought the explanation of the mystery of the death, Christ gives his servant the opportunity of confessing him thrice, as he had had denied him thrice. But at the same time, the Master is careful to point out that true love must manifest itself in love to his disciples, especially to the weak. Lovest thou me? This question is eminently suggestive of love felt by the speaker toward the one questioned. We would naturally have thought that the question would be most pertinent in the mouth of Peter: Dost thou, oh Christ, still love me, after the base flight and baser denial of which I have been guilty? But the question in the mouth of Jesus implies that his own love to Peter is unchanged. It is only one that loves, that can say, Lovest thou me? And what is the love that Jesus seeks? It is love like his own, invincible, absorbing. It is the love that the bridegroom expects from the bride. She is altogether taken up with him, and finds her happiness in pleasing him. The business of her life is to please him. Her solicitude is to do his will and not her own; her own will is of no account in comparison. Her delight is in his society. His words are the sweetest music to her. Poverty with him is better to her than unbounded wealth with another. She has made herself entirely over to him, for all time. Does he decide to leave the land and go to a distant country? She is ready to go with him, even though she has to leave the mother that bare her and all that have hitherto delighted in her society. The future is all obscure to her save as it is made light and gladsome by his presence, and she willingly turns her back upon the rich and golden past to enter on that future. Such re-creating magic is in love. Difficulties, losses, dangers, privations, sufferings, lose their character and shrivel into nothingness before the smile of love, true love. We are not to seek this love in the world, for we can there only find a poor and evanescent semblance of it that leaves the heart a thousand times poorer than it found it. We are not to seek it in the world of fiction, for no man can live in dream-land. True love is divine love, and became incarnate in Christ, and breathes itself into the soul made conscience of its own estrangement and its own need, to become therein a well of love springing up to everlasting life. He whose hands were pierced for us upon the cross has no sooner risen than he comes to such wretched sinners as Peter, you and I are with the enquiry, Lovest thou me?' Having learned at the cross what love is in heaven's dictionary, it will become us to consider how we answer. What shall we say? Lord, from this sin-ruined heart of mine nothing can come but love's opposite. I have given the best proof how much more my pleasure is to me than thine, how much easier to let thee suffer than to face the interrogation of a maid. But Lord, if thou wilt give me of thy divine love, then will my transformed heart delight in all that shall please thee. The question really is, Dost thou, O Christ, love me? and I, Peter, would have done well, instead of glorying in my love to thee, to imitate John the son of Zebedee, who gloried in being the beloved disciple. But the love that dictates the question, Lovest thou me? pours itself with that question into our heart, if faith but open the door, and will then utter its own affirmative within us. If God is love then the Spirit of God is love, and the witness of the Spirit is the presence of divine love.

But what our Lord is chiefly intent upon in this threefold question is to point out that the ascension of him whom we love in no degree takes away the opportunity of showing our love to him. Christ gives to every believer a draft upon us for the full amount of his deposited love, and inasmuch as we do any loving act for the least of these, we do it unto him. Christ is so identified with his people that he says to Saul of Tarsus, Why persecutest thou me?

Feed my lambs, the people of little faith scattered over Galilee, whose faith has been so grievously smitten by the report from the capital that the Jesus in whom they trusted had been put to death as an impostor by the authorities into whose hands God himself had publicly abandoned him. Forgetting these didst thou fear, O Peter, that thou wouldst have no fish to eat on the morrow? Trust in the Lord and do good and verily thou shalt be fed.

Let us lay to heart this instruction. The love that is from above, vindicates its heavenly origin by teaching our feet to go after the wandering and fainting ones, our hands to minister unto them, and our lips to pray for them. If Christians really believed that the directest way to the heart of Christ is in ministering to those that are his, even the poor and needy and obscure, if would give us something like Pentecost again. But if the love of God were shed abroad in their hearts would they have any difficulty in believing this?

REMINISCENCES. CXLVIII.

DIARY at sea, 1847.

As Christ is my *parakletos* or advocate with the Father, so thy Holy Ghost is God's advocate or *parakletos* with me. As Christ ever liveth to make intercession with the Father, and by the constant exhibition of the Cross prevails to reconcile God with us, so the Spirit is in this world to make continual intercession with us, and by the constant manifestation of the suffrings of Christ, to reconcile us with God and lead us to fulfil his commands. Blessed Spirit of all grace, take of the sufferings of the Saviour and show them unto me all the day long, not only in the closet, but before the sons of men. Let me trust in thee before the sons of men. Let me consider that God has done enough for me; that it is an infinite shame to be asking for more motives. In the strength of what I know of God let me go forward and abound in every good word and work. God is able to make all grace abound towards me and will do it.—Not in the future but in the present, not in my closet but in the place of action.

WE omit a good many of the denunciatory things the diarist says about himself, not because we do not think them deserved, but because the writer seems to have forgotten that he had covenanted with God not to look for any thing good in himself but to live by the faith of the Son of God, expecting the Spirit of God to work in him to will and to do, moment by moment.

I need to feel, on beginning the day, that it is more important to fix my mind upon and bring myself under the power of truths already disclosed than to be seeking new ones. I have no business with new ones while old ones are left unimproved. There is nothing in heaven better than these same old truths. It is chiefly by old truths that the angels in heaven are impelled. What can God himself teach me more important than what is contained in the words, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me; and inasmuch as ye have not done it to these ye have not done it unto me. I need to feel every day and hour that no creature in the universe has better opportunities of showing love to Christ than I have, and that there are no more reasons presented to any than to me. ——If a husband required of his wife to show kindness all the day long, and in every possible way, not to himself but to some enemy, and in this way prove her love to him, then no matter how great might be her affection for him, I think she would need to be continually studying motives and searching out powerful considerations. She would need to assure herself over and over again, fifty times a day, that there was really such a connection existing between her husband and that enemy, that her conduct to the enemy would affect her husband and be a proof of love to him; and she would need, by every imaginable means, to turn her mind away from all that tended to inspire aversion for this enemy. This I think is the statement of the case. I doubtless love God; but I am to show my love in a way that comes unspeakably hard to a nature like mine. The command is not merely to love God, but to love Him with all the heart, soul, mind and strength; and therefore the severest tests are proposed. His commands are intended to test our love to the uttermost.

WE are not brought to love by the stress of authority, or by any amount of self-tutoring. A man may go on for ever saying bitter things to his own heart without making that heart any better. The divine way of getting man to love is to shed abroad the love of God in his heart; when filled with the consciousness of God's love, that love will spontaneously flow forth from him in all the activities of his being. We love him because he first loved us. Homunculus had learned this over and over again; and needed yet to learn it over and over again.

The severest element in the sufferings of Christ was doubtless the unloveliness of the objects he came to die for. Then let me with all energy and assiduity link Christ to every human being and love him not in a way of my own choosing but in the way of his appointment. He commanded his disciples to watch and pray in Gethsemane and they went to sleep; he commanded them not to draw the sword and they drew it. Love does not choose its own way of doing good to its object; the lover fixes on those things that he knows will please the loved one, not on those which will merely please himself. This is perfectly understood among mortals. But we are prone to obey God as we call it, by following certain courses that are most convenient to ourselves.

NOTICES.

THE *Second* of a Course of Lectures in the Hall of the ROBERT MONEY INSTITUTION, Esplanade, will be delivered on Tuesday, 29th inst., by the Rev. D. Mackichan B. D. *Subject.* ONE OF THE PHASES OF MODERN RELIGIOUS THOUGHT; the *third* on Friday, 2nd Dec. by the Rev. Buchanan Blake B. D., *Subject,* THE DEVELOPMENT OF NATURAL RELIGION. Hour 5-15 p.m. All are cordially invited.

BOMBAY MISSIONARY CONFERENCE. The monthly missionary prayer meeting will (DV) be held in St. Andrews Church, Fort, on Wednesday the 30th inst. at 8 p.m.

Bombay Temperance League. There will (DV) be a social gathering in aid of the funds of the League on Tuesday the 29th at 8 p.m. in the rooms of the Y. M. C. A. Apollo Bunder. Admission, Rupee 1. Col. VanHeythuysen will preside, and a programme of music, reading &c. will be presented.

Baptist Church (Bellasis Road, Byculla.) The Rev. D. Mackichan will (D.V.) preach tomorrow evening at 6 o'clock.

Bombay Y. M. C. A. There is a Meeting of some kind or other *every Friday* evening at half past eight o'clock (Bombay time) in the Hall at the Apollo Bunder.

All young men in Bombay and up country are requested to make a note of this. Strangers will be welcomed.

The Coffee and Reading Rooms at the same place are open daily.

Union Prayer Meeting. At the Y. M. C. A. Hall, Apollo Bunder, at 8-30 p.m. on Sunday 27th Instant. Pastors are requested to kindly announce the meeting to their congregations. Ladies are cordially invited.

The Rev. C. B. Ward's address is "Care of Mrs. A. Walker, Chaddherghat, Deccan." All money and postal matter may be sent to this address.

Received for Rev. C. B. Ward's Orphanage, Rs. 5 from H. C.

The Rev. J. A. Northrup has been appointed Agent of the Methodist Book concern, 42 Modow Street, Bombay. All business letters and money orders should be addressed to him.

D. O. Fox.

M. E. Appointments for to-morrow; Grant Road, 8½ a.m. G. Bowen; 6 p.m. J. A. Northrup.—Dean Lane; 11 a.m. and 6 p.m. T. Oakes.—Mazagon: 11 a.m. J. A. Northrup; 6 p.m. S. Smith.

Received for Rev. Vishnu Bhasker's memorial fund, Rs. 20 from Mr. Munji Khetsey.

Epitome of News.

Saturday, November 19.

—A sad fatal accident is reported from Sitapore, Oudh. Lieutenant A. M. Brabazon, of the Suffolk Regiment, was thrown from his horse on Sunday, and died the following day.

—Josiah Henson, the original of the hero of Mrs. Beecher Stowe's "Uncle Tom's Cabin," has died recently in Canada, at the age of eighty-seven. He was a slave for forty years, and afterwards became a religious minister. He leaves eleven children, forty-four grandchildren, and six great-grandchildren.

—A New York Tent Service.—For thirteen weeks, during the heat of Summer, meetings have been conducted in the Gospel Tent, on Second avenue and Twentieth street, under the auspices of the Baptist City Mission, Rev. S. Hartwell Pratt pastor. Ninety-one services were held, with an aggregate attendance of at least 45,000.

—A grove of mammoth trees, ninety-three in number, and many over one hundred feet in circumference, has been discovered in California. These monsters are some eighty miles north of the big trees usually visited by travellers in the Yosemite route.

—The required number of horses having arrived in Bombay, the tramway extension to the Grant road railway overbridge will it is said, be opened for public use from the 1st December next.

Monday, November 21.

—*Zion's Herald*:—Henry F. Durant, founder of Wellesley College, died in Boston Oct. 3, aged 59. For a number of years he was a partner of Rufus Choate in the legal profession and was considered the ablest lawyer in Massachusetts. Just before the outbreak of the war he accidentally engaged in the manufacture of India-rubber blankets and in this business he speedily made a large fortune. The death of a son deeply affected him and he thenceforth devoted his life to christian and philanthropic work. Abandoning his law practice altogether and most of his other business he entered the ministry of the Congregational church and has divided his time between preaching, lecturing and practical missionary service.

—Mr. R. Brownlow, Indian Marine, threw a knife at a lascar, wounding him, in September, and has now been sentenced to pay a fine of Rs. 500. The man is likely to recover.

—The *Indian Spectator* says that Mr. Knight's London *Statesman* "has ceased to be."

—*Lucknow Witness*: It can but be regarded as an encouraging and noteworthy token of the times that a British officer serving in the Bassein district of Burmah has received an intimation from the Chief Commissioner, said to be sent to him with the knowledge and consent of the Government of India, that he need expect no further promotion owing to "the unsatisfactory nature of his private domestic arrangements;" which we suppose is another way of saying that he keeps native women as concubines. This is one of many signs showing that Lord Ripon's rule is of a decidedly higher moral tone than Lord Lytton's. It is assuredly fitting that men who disgrace the Queen they profess to serve and the Christian land from which they come by notorious profligacy and immorality should be made to feel that they can not be trusted and honored like those of upright character and clean records. Progress in this direction which we believe is being made, though still in some quarters much needed, we are always glad to chronicle.

—*Bombay Gazette*: A coroner's inquest was held on Saturday last at Walkeshwar, on the body of Sonabai, a Parsee unmarried woman, aged twenty-three years, the daughter of Cooverbai, widow of Jeewanjee Temooljee Ready-money. Deceased committed suicide on the evening previous by taking a poisonous dose of carbolic acid, and died from its effects within a few minutes. It appears that deceased had been very much distressed since the death of her brother, which took place about four months ago, and often told her mother she wished to live no longer. Deceased also three or four times attempted to drown herself. She was a teacher in the Goculdas Tejpal Girls' School. The verdict was "that the death of the deceased was caused by carbolic acid, which she had voluntarily administered to herself."

—The Government of India have sactioned the proposed survey, at the cost of the S. I. R. Company, of the extension south, on the metre gauge, from Tinnevelly via Thenkasi and Shencottah to Quilon, with a branch to Trevandrum; and arrangements are being made for carrying out the work at once.

—Am. paper: Father McNamara, it seems, has severed his connection with the Independent Catholic Church, and united with the Baptist denomination by joining Dr. Fulton's church in Brooklyn. The work of the Independent Catholic Church in New York continues just the same. "For the last ten months," says an exchange, "Father McNamara has been rather a 'free lance' than a useful worker in the movement, and his dropping out of it to join the Raptists does not affect the work in the least. The meetings conducted every Sunday in Masonic Temple by Rev. Father O'Connor were never better attended, and not a service is held but what some conversion from Rome follows."

Tuesday, November 22.

—Cunningham, a seaman who has been drinking freely, fell into the Prince's Dock and was drowned on Saturday night.

—Rs. 20,000 worth of firewood was destroyed at Mazagon by fire, yesterday morning.

—*Times of India*: At their next meeting the Town Council are invited by Government to discuss the advisability of starting a Mont-de-Piété in Bombay to be supported by municipal funds, under the idea of raising revenue for public purposes on the one hand, and on the other of checking the fraud and oppression that are now inherent to the Marwarree pawnbroking system.

—Same: President McCosh, of Princeton College, tells us in an article published in one of the English monthlies. that about fifteen years ago, in the course of a visit to Andover, he was introduced to Mr. Cook, and that this young man, then "pondering in an intelligent and earnest manner the deepest problems of philosophy and the living questions of the day" had impressed him as one of the most noteworthy men whom he had met in that seat of learning. Mr. Cook had then completed a course of seven years' study in his own country. A few years later he went abroad and resided for some time at each of the Universities of Halle, Berlin, Heidelberg and Gottingen. During this period of his life he received a great impulse in his philosophical and religious studies from Julius Müller, Dorner, Kuno Fischer and Hermann Lotze. He then travelled for a time in Italy, Egypt, Syria, Greece, Turkey, Switzerland, France, England and Scotland. Returning to the United States in 1873, he took up hts residence in Boston and became a lecturer on the subject to which his studies had been so long directed, the relations of religion and science. He came forward at a time when the current of religious thought had begun to be profoundly agitated by the theories advanced by scientific speculation on the subject of development and evolution in relation to the moral and religious principles in man. For the discussion of such questions, Mr. Cook had received a very special training, and numbers were prepared to welcome him as soon as they knew the man and his aim. President McCosh tells us that this cordial reception was not confined to any particular shade of religious opinion. "Orthodox ministers," he says, "not very well able themselves to wrestle with the new forms of infidelity, rejoiced in the appearance of one who had as much power of eloquence as Parker and vastly more acquaintance with philosophy than the mystic Emerson, and who seemed to know what truth and what error, lay in the doctrines of development and heredity. Young men, tired of the old rationalism, which they saw to be very irrational, delighted to listen to one who evidently spoke boldly and sincerely, and could talk to them of those theories about evolution and the origin of species and the nature of man. The consequence was his audiences increased from year to year, his lectures in whole or in abstract appeared in leading newspapers, and his fame spread." Of the style of his lectures the same writer says:—"He is a unity throughout—body, soul and mind, all act tagether to produce the effect. He has none of the small rhetorical mannerism so cultivated in American colleges and which has kept so much of American eloquence for being natural; mannerism which consists of a few formal attitudes supposed to be suited to the subject, of an intonation derived from the teacher, and the same for the whole class or college; and a select set of exclamations which impress the hearers which the irresistible conviction that there is no earnestness in the speaker. Professor Cook throws himself entirely into his subject. His bodily frame evidently takes a part and moves in accordance with his theme. One of his lectures, which I had the pleasure of hearing, consists in a dia-

logue between man and his conscience. We see that the speaker is absorbed in the discussion; we are constrained to listen and become intensely interested as we do so. In others he lightens and thunders, throwing a vivid light upon the topic by an expression or comparison, or striking a presumptuous error as by a bolt from heaven. He is not afraid to discuss the most abstract theories before a popular audience: he arrests his hearers, first by his earenstness, than by the clearness of his exposition, and fixes the whole on the mind by the earnestness of his moral purpose. The prelude with which Professor Cook introduces his lectures is a happy device, as it relieves a hard subject and gives him an opportunity of rebuking evils as they spring up, and of guiding public sentiment much as journalists do. His lectures, however, will be his permanent means of usefulness."

—The death by a fall from his horse, whilst coursing, of Lieutenant E. C. Waud, 1st (King's) Dragoon Guards, stationed at Meerut, is announced. The deceased was a very junior officer, having only received his commission a year ago.

—In reviewing its career of thirty years, the *Rast Goftar* returns thanks to its founders and friends who have spent R30,000 in making the paper what it is. Since the *Rast Goftar* came into being there has been great improvement in the character and tone of the Vernacular Press, as also in its influence. The *Rast Goftar* owes much of its position to the support and co-operation of the leading spirits of what is called Young Bombay.

—The *Loke Mitra* observes that part of last week was passed by the uneducated natives in terrible anxiety and suspense caused by the rumour about the world coming to an end.

Wednesday, November 23.

—Am. paper: At the office of the Virginia City and Gold Hill Water Company, Sept. 28, we saw a block of ice in which were frozen several trout. The ice was frozen by the company's ice machine on the Divide. The trout were almost as plainly visible as though they had been suspended in air. They were in natural attitudes, and appeared to have congealed without knowing that anything unusual was happening to them. As all their spots and colors were distinctly visible, and they stood immovable with tails and fins expanded, they would have formed a splendid study for an artist. Indeed, we think that here is a hint that painters of such subjects should not neglect. It was believed that they would thaw out "alive and kicking," and the block of ice was accordingly placed in a tank and allowed to melt, but at last accounts the trout were lying on the bottom apparently quite dead. Artificial freezing was evidently too quick and sharp for them.

—September 21, about ten o'clock in the evening, a fire-ball, resembling an electric light, fell with a rushing sound like that of a sky-rocket, near Springfield, Ill. The dry grass was set on fire, and burned to a wooden sidewalk connecting with fences and wooden buildings, before it could be extinguished.

—"Nature" says that not less than ten observers are now engaged at the Observatory of Paris in the completion of the catalogue of stars which was begun by Leverrier. The work is progressing at an unprecedented rate, not less than 70,000 observations having been tabulated, after having been duly reduced in a single year. Admiral Mouchez has taken possession of the new observatory grounds, and the earthworks for the foundations of the great refractor building and the construction of the underground chambers, where the magnetic observations are to be conducted, are being continued.

—The Tiberine Museum at Rome.—This has been lately opened to the public, and contains the subjects of ancient Roman art that have been recovered in the excavations for enlarging the bed of the Tiber, which have been prosecuted since 1875. The objects, many of them rare and beautiful, lie like fossils in the rock, and represent every age from Leo XIII. back to the earliest times. Among the most interesting of them are a set of ancient frescoes from the walls of a Roman house of about the age of Augustus, which are pronounced by competent judges to be the most beautiful relics of ancient painting that remain to us. Some of them have lost all but the faint outlines of their original forms by the influence of moisture; others retain the marvellous brilliancy of their red, black, and yellow grounds, and the graceful figures, the columns, the flowers, and the twining tendrils are as if finished but yesterday. A series of designs in stucco, much damaged, are yet beautiful in their mutilated condition, and are supposed by some to represent a judgment, by others the history of Osiris. A rich tomb, nearly twenty-five feet square, contained a life-size stature of a Roman matron, the portrait bust of a younger woman, and eight funeral urns, two of which were in the form of temples ornamented with dolphins, two were plain round vases, and four were richly decorated with garlands, flowers, fruits, acanthus leaves and bulls' heads. Three of the urns contained burnt bones and ashes.

—*Christian*: The dangers of over-organization have seldom been more strikingly shown than in the dispute in the Good Templar Order which has for some years been before the law courts. Without pretending to weigh the merits of the case, we cannot but feel that such an expenditure of time, talent, and money, that ought to have been devoted to the real work of temperance reformation, is an act of the greatest folly. It is surely enough to discredit, in the minds of earnest workers, a system of ritual that breeds such wasteful and fruitless litigation.

—Same: In his latest book on natural history, Mr. Charles Darwin appears to be "hoist with his own petard," as far as his theories on evolution, natural selection, &c., are concerned. This work, just published by Mr. John Murray, is on "The Formation of Vegetable Mould through the action of Worms, with observations on their Habits." The result of Mr. Darwin's observations is thus summarized by the *Spectator*:—

The effect that worms have produced in making the vegetable mould of the world can hardly be exaggerated. For ages before man appeared on the earth, the soil in which his food was to be produced was being ploughed by millions of infinitesimal ploughs, which not only crumbled the soil into much finer particles than our ploughs can crumble it, but also essentially altered its chemieal consititution, so as to make it infinitely better adapted for raising those richer products which higher organizations need.

Another quotation from the *Spectator's* deeply interesting article will put the thing in a nut-shell:—

The earth-worms are the ploughs by which the surface of the globe was being prepared to yield Man harvests long before either we or our harvests had been even conceived, except in the mind of that Eternal Wisdom to which the future is present, and the present contains the augury of the future. No one, we think, can read Mr. Darwin's remarkable book without being convinced that the earth-worm works less for itself than for the future of the globe it inhabits, and would have been quickly superseded in the conflict for existence by some other creature whose organization is more economically adapted to secure solely its own nourishment and multiplication, had not the plan of the Universe included a deliberate preparation for slowly approaching but still distant ages, as well as for the immediate future.

How true it is that "God is his own Interpreter." The reverent, careful study of all his works is one of the most certain methods of being confirmed in the faith of his gracious purposes revealed in the Scriptures of truth.

—The 9th annual choral festival was held yesterday in the Cathedral, Fort. It is said to has been a great success.

—*Bombay Gazette*: We have received the following telegram from a native gentleman at Poona:—"Suitable arrangements are not made to allow the natural mother of the Kolhapur Raja to stay with him. Thirteen of the men selected by the mother with the Political Agent's approval have been peremptorily ordered by Dr. Joynt to leave for Kolhapur, though his authority extends only to diet and medicine. Estrangement from loving relatives and servants has been the principal cause of the Maharaja's indisposition, and this step increases it to-day. The distressed mother telegraphs to the Governor and the Viceroy." We feel pretty sure that if Dr. Joynt peremptorily ordered the parties in question to quit Poona for Kolhapur, he did so for very good reasons. His first duty is to his unfortunate patient, and in such cases medical men as a rule find it advisable to keep those in their charge free from influences likely to aggravate their disorder.

—Am. paper: Some years ago a young Japanese girl came to this country, and was received into the family of the late Dr. J. S. C. Abbott at Fair Haven, and there became a member of the church. She pursued her studies under the teaching of a daughter of Mr. Abbott, and finally went to Vassar College. Recently she returned to her native land to become a teacher—probably in the Girls' School at Tokio under the patronage of the Empress.

—*Missionary Herald*: A wonderful deliverance has come to Hilo, in the Sandwich Islands, the scene of the labor of the venerable Titus Coan. For about eight months a vast stream of lava has been pouring forth from Kilauea, and varying in width from one half to four miles, it has slowly moved on for fifty miles, down towards Hilo and its beautiful bay. It seemed for a time almost inevitable that the bay would be filled and that Hilo would become another Herculaneum. But when within eight hundred yards of the town the stream ceased to flow, and the cooling lava became as rock. To the inexpressible relief of the anxious but prayerful people Hilo was saved.

Thursday, November 24.

—*Overland Mail*, Nov. 4: Mr. Goldwin Smith, who was present at the recent Mansion House meeting, has written a letter to a member of the committee of the Anti-Opium Society, in which he says:—"There is a crisis, not only in the opium trade, but in the history of China. This in fact it was which brought me, as a Canadian, to your meeting. The Chinese are in the streets of Canadian cities; they are in the streets of all the cities of the New World. They will come in increasing numbers, for their labour is indispensable, and nothing can keep them out. And wherever they go they will carry with them this hideous and very contagious vice, of which the guilt and the shame will rest partly upon England."

A pastoral by Archbishop M'Cabe, strongly denouncing the no-rent manifesto, was read on Sunday in all the Roman Catholic churches in the diocese of Dublin. If the advice to pay no rent was not Communism, the archbishop wrote, Communism remained to be defined; and he called upon the people, when they have the power, to pay their just debts, which certainly included just rents. The people are exhorted to use the Land Act, to keep aloof from secret societies, and to set their faces against the tyranny of social excommunication which had been inflicted by irresponsible and very often vindictive agents. When the pastoral was being read in Marlborough Street Pro-Cathedral, about 150 persons, principally young men, rose in a body, and left the edfice as a mark of dissent from the archbishop's denunciations. A similar demonstration took place at Dominick Street, St. Kevins, Whitefriars, and Arran Quay Chapels. This was the result of an organised plan agreed upon when it became known that

the archbishop would in his pastoral condemn the action of the League.

A painful feeling has been created in Glasgow by the discovery of extensive frauds by Mr. James Thomson, city registrar, and clerk to the Dunoon School Board. He has absconded with 1,700*l.*, and a warrant has been issued for his apprehension. Mr. Thomson is the son of a well-known Presbyterian minister.

The Rev. Tresham D. Gregg, D. D., well-know Dublin religious character, who preached a doctrine of possible immortality that he was to illustrate himself, has just died at the age of eighty-two.

A New York correspondent telegraphs that the United States Government will neither permit Chili to destroy the Peruvian nationality nor to annex the territory otherwise than as a temporary security for a fair indemnity for the late war.

—*Times of India*: We learn that in consequence of the belief that some of the Matriculation Examination papers had fallen into the hands of some of the candidates, it was originally determined that the examinations held last Monday and Tuesday in connection with English, History, Geography, "A Second Language," and Natural Science, should be again held next Monday and Tuesday. A close examination of the papers, however, satisfied the Examiners that a surreptitious acquaintance with the questions could not have been general, and it was determined to confine precautionary measures to the future. The Arithmetic and Algebra papers, which were to have been issued yesterday morning, were withheld, and new papers were issued in the afternoon; while a new set of questions in Euclid were issued in the morning.

—The Str. Surat with English Mails, lift Aden for Bombay, Wednesday, 10 a. m.

—Messrs. Trubner and Company announce that Vol. IV. of Dr. James Burgess's "Report on the Buddhist Cave Temples" is nearly ready. The work describes part of the fourth, fifth, and sixth season's operations of the Archæological Survey of Western India, 1876-77 1877-78, 1878-79, and contains 56 lithograph plates, besides a number of wood-cuts.

—Puhulli, a Khoja woman, has been sentenced to transportation for life, for killing a little girl for the sake of her ornaments. The prisoner in her statement said she had no ill-feeling towards the deceased or the father of the deceased. She was induced to do the deed through poverty; and she used to starve as her husband was in the habit of only giving her two annas to maintain herself and her four children. She used to buy and sell parched grain, and live on her small profits.

—*Sunday Mirror*: The number of candidates for the Extrance Examination this year is 2,938, and for the F. A. 968.

—Two Indian Nonconformist journals are, according to the *Churchman*, likely to be started early in the new year; the *Bengal Methodist*, which will be a religious monthly, edited by the Wesleyan Missionaries in Calcutta; and the *Indian Monthly Witness*, to be edited by the Rev. John Small, M. A., of the Free Church of Scotland Mission at Puna.

Friday, November 25.

—The Viceroy has been touring in Rajputana. He is to-day at Agra. The following is from a speech made by him on occasion of his visit to the Mayo College at Ajmere: "I am deeply impressed with the belief that it is of the greatest importance to India that the Native States of this country should be prosperous and well administered. I am firmly convinced that the maintenance of those Native States is of no less political importance to the Government of England than it is to the people of those States themselves. (Applause.) It will always be the aim of my policy, so long as I fill the office which I now occupy, to maintain the integrity and dignity of the Native States of India (applause), and to promote to the utmost in my power their prosperity and well-being. But, at the same time, I am no less impressed with the deep responsibility which rests with the Government of India with regard to the well-being of the inhabitants of those States. The British rule in this Peninsula has established throughout the length and breadth of the land an uninterrupted and unbroken peace, that is one of the greatest claims which we can put forward to the attachment of the chiefs and inhabitants of India, But the very fact that that peace is maintained by the power of the English name throws of itself a great responsibility upon the Government to see that the inhabitants of the Native States do not suffer from misgovernment or oppression. (Applause.) And it is undoubtedly a task of no small difficulty and delicacy to reconcile that freedom from all harassing and needless interference which we desire to secure to the native princes and chiefs with that protection from injustice and oppression which we are bound to afford to the people who dwell in these territories."

We give another extract: "What is the meaning of the name gentleman? It means a man of courteous, gentle, and refined manners, such as are possessed in an eminent degree by many of the native princes and gentlemen of India. But it means something more—something higher and better than that. It means a man whose courtesy and gentleness and refinement are not a mere matter of outward grace, but rather a matter of the heart—a man who is honourable and truthful and manly and just, who lives not for his own selfish enjoyment, but to do his duty faithfully to all who are dependent on him, whose motives are high and who scorns an ignoble deed. Be thus, my young friends, true Rajput gentlemen."

—*Times of India*: Another widow remarriage took place yesterday at the residence of Mr. Madhowdass Ragoonathdass at Girgaum, under the auspices of the Hindoo Widow Remarriage Association. A Dasa Semali Bania, named Sha Munsookram Soornhund, married a widow, named Bai Luxmee, the daughter of Sha Husraj Ookjee. Both the bridegroom and the bride belong to Ahmedabad, and recently came down to Bombay to be married under the auspices of the Association.

—*Bombay Gazette*: We hear that news has been received in Bombay to the effect that the oppression to which the Parsees of Yezd have been hitherto subjected has been put an end to. Their judicial rights, as well as others appertaining to loyal subjects, have been to a considerable extent restored, and a special *firman* is said to have been issued by the Shah of Persia for the protection of his Zoroastrian subjects."

—Deaths last week, 392.

—It is notified in the *Bombay Government Gazette* that the following are the lines of railway constituting the Southern Mahratta Railway system, of which Lieutenant-Colonel J. G. Lindsay, R. E., has been appointed the Engineer-in-Chief:—

I. Marmagao-Bellary Railway:—

1. British Section—Marmagao-Hubli Railway (from Portuguese frontier to Hubli).
2. Belgaum Branch.
3. Bankapur Branch.
4. Gadag Division (Hubli to Tungabhadra River).
5. Bellary Division (Tungabhadra River to Bellary.

II. Eastern Deccan Railway:—

Sholapur Division, No. 1 (Sholapur to Bijapur).

Bijapur Division, No. 2 (Bijapur to Bagalkot).

Bagalkot Division, No. 3 (Bagalkot to Gadag).

III. Western Deccan Railway:—

Poona, Satara, Kolhapur, Belgaum (under survey—divisions to be fixed hereafter).

Lieutenant-Colonel Lindsay's title will be Engineer-in-Chief, Southern Mahratta Railways.

Selections.

GOD'S LIGHT ON DARK CLOUDS.

BY REV. THEODORE L. CUYLER.

To-day as I sit in my lonely room, this passage of God's Word flies in like a white dove through the window: "And now men see not the bright light which is in the clouds; but the wind passeth and cleanseth (or cleareth) them." To my weak vision dimmed with tears, the cloud is exceeding dark, but through it stream some rays from the *infinite love* that fills the Throne with an exceeding and eternal brightness of glory. By-and-by we may get above and behind that cloud into the over-whelming light. We shall not need comfort then; we want it *now*. And for our present consolation God lets through the clouds some clear, strong, distinct rays of love and gladness.

One truth that beams in through the vapors is this—God not only reigns, but He governs His world by a most beautiful law of compensations. He setteth one thing over against another. Faith loves to study the illustrations of this law, notes them in her diary, and rears her pillars of praise for every fresh discovery. I have noticed that the deaf often have an unusual quickness of eyesight; the blind are often gifted with an increased capacity for hearing, and sometimes when the eye is darkened and the ear is closed, the sense of touch becomes so exquisite that we are able to converse with the sufferer through that sense alone. This law explains why God puts so many of His people under a sharp regimen of hardship and burden-bearing in order that they may be sinewed into strength—why a Joseph must be shut into a prison in order that he may be trained for a palace, and the premiership of the kingdom. Outside of the Damascus Gate I saw the spot where Stephen was stoned into a cruel death; but that martyr blood was *not only the* "seed of the Church," but the first germs of conviction in the heart of Saul of Tarsus. This law explains the reason why God often sweeps away a Christian's possessions in order that he may become rich in faith, and why He dashes many a one off the track of prosperity, where they were running at fifty miles the hour, in order that their pride might be crushed, and they might seek the safer track of humility and holy living. What a wondrous compensation our bereaved nation is receiving for the loss of him who was laid the other day in his tomb by the Lake-side! That cloud is already raining blessings; and richer showers may be yet to come. God's people are never so exalted as when they are brought low, never so enriched as when they are emptied, never so advanced as when they are set back by adversity, never so near the crown as when under the cross. One of the sweetest enjoyments of heaven will be to review our own experiences under this law of compensations, and to see how often affliction worked out for us the exceeding weight of glory.

There is a great want in all God's people who have never had the education of sharp trial. There are so many graces that can only be pricked into us by the puncture of suffering, and so many lessons that can only be learned through tears, that when God leaves a Christian without any trials, He really leaves him to a terrible danger. His heart, unploughed by discipline, will be very apt to run to the tares of selfishness, and worldliness, and pride. In every musical instrument there are some keys that must be touched in order to evoke its fullest melodies; God is a wonderful organist who knows just what heart-chord to strike. In the Black Forest of Germany a Baron built a castle with two lofty towers. From one tower to the other he stretched several wires, which in calm weather were motionless and silent: when the wind began to blow, the wires began to play like an Eolian harp in the window. As the wind rose into a fierce gale, the old Baron sat in his castle and heard his mighty hurricane-harp playing grandly over the battlements.

So, while the weather is calm and the skies clear, a great many of the emotions of a Christian's heart are silent. As soon as the wind of adversity smites the chords, the heart begins to play; and when God sends a hurricane of terrible trial you will hear strains of submission and faith, and even of sublime confidence and holy exultation, which we never could have heard in the calm hours of prosperity. Oh! brethren, let the winds smite us, if they only make the spices flow; let us not shrink from the deepest trial, if at midnight we can only sing praises to God.

If we want to know what clouds of affliction mean and what they are sent for, we must not flee away from them in fright with closed ears and bandaged eyes. Fleeing from the cloud is fleeing from the Divine love that is behind the cloud. In one of the German picture galleries is a painting called "Cloud-land"; it hangs at the end of a long gallery, and at first sight it looks like a huge repulsive daub of confused color, without form or comeliness. As you walk towards it the picture begins to take shape; it proves to be a mass of exquisite little cherub faces, like those at the head of the canvas in Raphael's "Madonna San Sisto." If you come close to the picture, you see only an innumerable company of little angels and cherubim! How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes. But if that soul instead of fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud was full of angels of mercy. In one cherub-face it would see "Whom I love I chasten." Another angel would say "All things work together for good to them that love God." In still another sweet face the heavenly words are coming forth "Let not your heart be troubled; believe also in Me. In my Father's house are many mansions. Where I am there shall ye be also."

To-day my lonely room is vocal with such heavenly utterances. God's ways are not my ways, but they are infinitely better. The cloud is not so dense, but love-rays shine through. In time the revealing "winds shall clear" away the dark and dreadful mystery. Kind words of sympathy steal into the shadowed room of suffering. If Christ does not come in visible form to our Bethanys, He sends His faithful servants and handmaidens with words of warm tender condolence. The fourteenth chapter of John never gleams with such a celestial brightness as when we read it under the cloud. No cloud can be big enough to shut out heaven if we keep the eye towards the Throne. And when we reach heaven and see the cloud from God's side, it will be blazing and beaming with the illuminations of His love. The Lamb which is in the midst of the throne shall be our Shepherd, and shall guide us to the fountains of waters of life, and God shall wipe away every tear from our eyes.—(*N. Y. Evengelist.*)

THE POWER OF TRANSFER.

BY MRS. CRONYN.

I HAVE chosen a title for the subject of some suggestive thoughts, which I am aware does not at once explain itself; and yet I feel it to be one well calculated, with God's blessing, to fix in our minds the all-important truth, to which I seek to draw your attention. May His unerring hand wield the bow and cause the arrow of conviction to come home to many hearts, in the name of Jesus.

We are all aware of what is meant by the word "*transfer*" in the affairs of every day life.

A friend tells us in confidence that the bank in which we have our money is no longer safe, that he knows on the best authority it is liable to break any day. What is our first feeling? That of doubt? or indifference? Nay, rather, is it not, I must be up and doing, not a moment to be lost. I must at once *transfer* my property to some place of security, or it may soon be mine no longer.

Again, a man leaves his native shore for a distant land. He has selected a noble ship, wind and wave are alike favourable, a pleasing sense of progress and security steals over him, and for a time all goes well; but a night comes (how well to be remembered in his future life) when he is suddenly awoke, a great shock is felt, a rush of waters heard, the vessel has struck upon a rock, a leak has sprung in her bottom, she is filling fast, all hope for her is gone, and to the boats alone can they look for preservation. What is the first thought and effort of his self-recollectedness? To save the ship? No; wiser heads than his have pronounced that hopeless. Is it not on the instant to spring into the place of safety presented to him in the boat, and to thank God for the power of transfer? Be he alone, or be he in peril with all he holds most dear, the thought and effort are alike the same, to get clear out of the region of destruction, right into the means of rescue and of life.

We might multiply examples, but these two illustrations from common life serve to fix our attention on this thought; in both *instances nothing short of absolute transference* of property or person could be of the slightest use. No hearing of the danger, no theoretically believing in it, no hope that things might improve, no resolve that if they did not, some effort must be made at a future time, would save that man's fortune from ruin, or his life from drowning, if he did not immediately use the means of deliverance at the time within his reach. We all understand this quite well, and however much we might lament over the infatuation of his refusal to do so, we are perfectly aware that it could issue in but one result.

With these conclusions fresh in our minds let us turn our thoughts to what has been to me a deeply interesting explanation of the real meaning of the term we so constantly read in God's Word, and especially as used by St. John when he speaks of *belief* in our Lord Jesus Christ. We so often find people in such a tangle of difficulty as to what *believing in* our Saviour is! Some say, It is *too easy* to be true. Others say, *It is too difficult* to be attained, or, *impossible* to understand, and yet God's Word still declares that it is just the one thing necessary to eternal salvation, and that we cannot make a single step in the life of holiness until we have attained it.

Surely then it is a matter of intense interest for us rightly to understand the meaning of the language which conveys to us such vital teaching?

We find in John ii. 11: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, *and His disciples believed on Him.*" Mark the difference in effect of the turning the water into wine on the indifferent multitude, and on the disciples of our Lord: they all alike recognized that the water had been changed into wine; they saw it, they tasted it, they readily acknowledged the fact, *but they went no further*, their hearts were as dark as ever. Not so with the understanding hearts of His true disciples: they saw and recognized the miracle, but they went beyond the miracle in their reception of its truth, for we read, "and His disciples *believed on Him.*"

In the Speaker's Commentary we find this valuable note—"*Believed on Him.* The original phrase is peculiarly characteristic of St. John. It is found *in one place only* in the Synoptic Gospels, Matthew xviii. 6, Mark ix, 42, and but rarely in St. Paul's Epistles, Romans x. 14, Galatians ii. 16, Phil. i. 29. The idea which it conveys is that of *the absolute transference of trust from oneself to another.*" When first those apples of gold in picture of silver flashed into my mind, I thanked God from the very bottom of my heart for so fitly a spoken word; for I felt with what power and perspicuousness they brought home to me where the grand difficulty lay in these poor, proud human hearts of ours, believing in Jesus. "Ah," said I to myself, "it is *the absoluteness of the transference* that is our great stumbling-block; it is the total renunciation of trust in self, it is the entire self-surrender, that we find so contrary to our old nature in its acceptance;" and then I recollected a further light and help that I had found from the same source, on John i., in speaking of the teaching of John the Baptist, where it says, "*The basis* of his preaching was repentance—*inner self-renunciation—the end* was faith."

My friends, mark this order, I pray you, for it appears to me it is by no means always found in our teaching of the truth.

If we would have a sound superstructure, we must ever have a firm basis. Here we have it clearly put before us. The Spirit of the living God working in our hearts, seeks *first* to produce in us a sense of our need of repentance—that is, not of mere sorrow for sin, as some would teach, but a far more vital change, *i.e.*, our conscious *inner self-renunciation.* No more hope in, no more looking to, self: in a word, a recognition that *we are lost sinners*—thus are we prepared for the desire of the all-important transfer, *right out of self into Jesus*, thus it becomes a possibility to us; nay, thus it becomes the object of our intense solicitude, of our burning desire, of our unspeakable satisfaction.

My brother, my sister, let me here ask, has this been the character of your Repentance? and is this the nature of your ever-deepening Belief? And if it be, as God grant it may, is it thus you seek to lay the foundation and erect the battlements of God's truth in the hearts of others? Does your trumpet yield no uncertain sound as to the necessity in *all* for entire self-renunciation in approach to the mercy seat, and *absolute transference* of trust from one self to another?

Illustrations abound on all sides wherewith to convey the thought (by God's grace) to the most simple minds, and then comes the faithful loving question, "My friend, can you lay your hand on your heart and say, 'Yes, thank God, He knows that by His Holy Spirit's power, I have thus inwardly renounced all *faith* in self; I have thus absolutely transferred all trust from myself to another, even Jesus, who is now my all in all,'"

If such a glorious faith is ours, can there be any doubt of *the Power of the Transfer?*
(*Service for the King.*)

OF CONTINUANCE IN THE LIFE OF FAITH.

It is impossible to over-estimate the importance of that act of penitential faith by which one becomes a disciple of the Christ. It is the turning point in a human life; a crisis through which every man must pass or perish everlastingly; the beginning of a new inner life which if retained and cultivated to maturity grows into the bliss and beauty and grandeur of a character glorified by its perfect resemblance to the glorious nature of our incarnate Lord, our eternal King.

But to become a disciple is one thing; to continue one's discipleship is another thing, which to most persons is more difficult of achievement. Hence when certain Jews, impressed and deeply moved by our Lord's words, made an open profession of faith in His Messiahship, He said in reply to their avowal: "If ye *continue* in my word then are ye my disciples indeed." Significant words these! suggesting with affectionate plainness that the genuineness of their faith was to be tested more by their continuance there in than by its initial experiences and profession. The latter were largely indebted to the inspiration, the fervor, the spiritual insight, the impulse of His words—the divine magnetism of his personal presence. But when removed from these, when their faith would depend on their recollection of and their intellectual feeding upon the truths He had uttered and the works he had wrought, the

depth or shallowness of its hold upon their convictions would become apparent. If His words had not taken deep root their profession would be mere vapor; but if they had penetrated below their impulses and emotions into their affections and minds, thereby becoming principles governing their wills and moulding their actions, they would prove themselves to be "disciples indeed." Their faith would demonstrate its vitality by overcoming the difficulties which would inevitably stand in the way o its development.

It is as true to-day as it was when the Christ was on earth that, as the saintly Fletcher said, "it is often harder to keep in the way of faith and light than to get into it." Faith is an exotic plant grown from seed not indigenous to the fallen human heart, not easily cultivated in its selfish atmosphere, not to be preserved alive without much watchful care in face of the adverse influences from the spirit and actions of society which constantly assail it, sometimes like fierce winds, at others as invisible but enfeebling malaria. Speaking of the struggle for life which successful faith maintains, good Bishop Watson remarks that "it is a wonder any saint arrives at the heavenly kingdom if you consider the difficulties of a Christian's work."

These difficulties, though always formidable, are never insurmountable, never greater than the ability, gracious and natural, of the disciple to overcome them. Their number and magnitude often demand the putting forth of one's utmost strength, but they are never such as to compel habitual depression, to justify discouragement or to prevent one's Christian life from being on the whole peaceful, happy and victorious.

When in slothful moods and under temptation, the young disciple may peevishly wish that the Master had made the spiritual life easier than it is. This wish, like wishes in general, is foolish. It implies that spiritual difficulties are arditrary impositions which might be removed out of the way, not only without injury but with positive benefit to our Lord's disciples. There is a spirit of rebellion as well as a grave error at the sources of this thought. It expresses the recoil of a cowardly heart from the sight of its duties; it proclaims the failure of the mind to clearly see that the hardships and struggles of the spiritual life originate not in the Master's arbitrary will but in that universal law which conditions all human development on effort, on the vigorous exercise and unceasing activity of human power in endeavors to overcome the obstacles which stand in the way of its ascent to perfection. Hence a disciple's difficulties properly viewed are not necessarily deadly enemies, but disciplinary instruments needed to call forth energies which can neither lie dormant nor be misdirected in the service of sin without involving him in everlasting losses.

Why then should the young believer be disheartened if in executing the high purposes formed in the sacred hour of his conversion he meet with unanticipated difficulties? What if his old sinful habits seek to forge their chains around his will anew? What if former modes and topics of thought throng his brain and strive to charm him through his imagination into sin? What if animal desires push up like hateful weeds, threatening to choke his spiritual aspirations? What if former associates, standing in the place of the scornful, sneer at his Christian walk? What if his crippled selfishness fight mightily for its old mastery, making it hard for him to practice the self-denying virtues of his new nature? What then? Shall he halt, hesitate, falter and let his burning hope of purity and heaven die? That would be weak, cowardly, shameful, ruinous and utterly indefensible—a sacrifice of the highest prize of life to a craven unwillingness to do battle with evil, a throwing away of the crown of eternal purity at the bidding of a slothful contemptible fear.

No. The "disciple indeed" will not make this guilty surrender. Rather will he prove the reality, the nobleness, the loyalty of his discipleship by continuing "in the word" of his loving Master. Difficulties may frown, but they will not discourage him. He will soon learn that they resemble nettles, which lose their power to sting when firmly grasped. He will recollect that the crown is for him who wins the victory; that victory never precedes but always follows conflict; that in the spiritual life there need be no defeat for any disciple inasmuch as in every battle the form of the Son of Man stands by the side of His every follower, strengthening his heart, guiding his arm and cheering his spirit by sweetly whispering "My grace is *sufficient* for thee." *Sufficient!* What more is needed? The victory is sure if only the fighting is kept up.

"If ye continue in my word then are ye my disciples indeed." (*Nor. Chr. Adv.*)

DR. ROBINSON SMITH INTERVIEWED.

The Christian Advocate's editor-in-chief, Dr. Buckley, went up to Edinburgh, in part to see Prof. Robertson Smith. He found him quite accessible at the office of the Messrs. Black, and after some conversation relative to the Methodist Ecumenical Conference which Dr. Buckley was about to attend, he asked: "Would you oblige me with a statement of your views of your present position and intensions, so far as you see fit to make them known?"

Prof. S.—"I retain my ecclesiastical standing. Thd charge that I have written or said anything contrary to the Standards of the Free Church, broke down. The general impression was that such a charge could not be sustained. I have the same standing in the ministry that I had before these proceedings began."

Visitor—There is nothing, then, to prevent your accepting the pastorate of a church?

Prof. S.—"Nothing whatever. I should have receeived a call to an important church [Prof. Smith gave the name of the church, but I do not feel at liberty to publish it,] if I had not made it to be explicitly understood that for the present I should not preach. In the meantime I confine myself to my work here, and do not preach, even occasionally, not being willing to stir up controversy."

Visitor—What has been the effect of your trial, lectures, publications, and the general discussion of the subject?

Prof. S.—"The more intelligent ministers and laymen are looking into these things. They feel that they have not had placed before them all the established results of the studies of recent times. It has come to be believed that the less studious and thoughtful element has exerted a disproportionate control over the public mind and over the action of the Church. Precisely how far this will go, and what form the final results will take, the future must show. It is not my desire to disturb the Church. I have not in doctrine departed from its Standards. But it is folly to suppose that upon collateral issues an unvarying form of expression can be perpetuated from age to age, or that investigation can yield no further results."

Visitor.—How do you answer the charge that your criticisms lead to unbelieving rationalism?

Prof. S.—"What I maintain is simply that what the Bible contains is valuable only as it assists in presenting Christ to the hearts of men. This is not rationalism. Far from it. I begin with Christ, and end with Him. Certain parts of the Old Testament have only a local and temporary application, and the human element in them is not binding on our consciences, or capable of being assimilated with a true and symmetrical conception of Christ."

Visitor.—Would you think it well for ministers to preach on these questions?

Prof. S.—"They should not. I never introduce such questions into the pulpit. Positive truth—truth which can be proved, illustrated, applied—can be found sufficient to occupy all a minister's time in public instruction, and employ all his abilities in its illustration. Such positive truth, and such only, has power to turn men to righteousness, and to confirm and edify them therein."

Visitor.—What is your opinion of the proper sphere and limits of ecclesiastical discipline concerning the doctrinal utterances of ministers?

Prof. S.—"It is impossible for an organization to exist without a common basis of belief. If a minister preaches contrary to the Standards he should be suppressed. If I had been guilty and proved guilty of denying the Standards of the Church to which I belong, but one course would have been open to the Assembly, namely, to remove me from the ministry. Ministers, indeed, who do not agree with the recognized Standards which form the bond of union, should not remain. Honesty requires them not to wait to be thrust out. As I said a few moments ago, while my opinions on some points differ widely from the opinions held thereon by some others, I claim that upon the doctrines of the Church I have uttered nothing contrary to the Standards."

Visitor.—A volume called "Scotch Sermons" has been republished in the United States. They have certainly diverged very far not only from the forms of expression, but from the substance of Presbyterian orthodoxy. Do they represent any considerable number of churches or persons?

Prof. S.—"It is difficult to say whom they represent, or whether they represent any one besides the authors, or whether any single author represents any one but himself. You are aware that these sermons were preached by ministers of the Established Church. The minister who went the farthest has virtually retracted his sermons. Many whose views these sermons might be supposed to represent say that 'they go too far, that these things ought not to be said,' etc., yet some of them say substantially the same things. It is probable that they do not represent any considerable number, nor indicate any marked tendencies of thought."

At this point, with an apology for trespassing upon the professor's time, I rose to go, when he said: "Do not go yet, unless your engagements require it. Thus far you have asked the questions. Tell me now the state of thought and of religion in the United States?"

To answer this question consumed some time, and at its close I departed.

The interview to me was stimulating and instructive. I did not antagonize the Professor's views, being anxious to learn from his own lips what they are, and what manner of man he is who holds them.

The impression as a whole is that he is almost a phenomenon of intellectual vigor and alertness, and that he is thoroughly sincere; that his views may perhaps be safely held by *him*, but that logically followed to their last results, they would lead many to the verge of rationalistic unbelief, if not to the last fatal plunge.

CONQUEST.

BY MRS. BOOTH.

I was thinking, as our friends were speaking, that people say the as of miracles is past, but you see it has not. If it had, it has come back again. You have been hearing records of quite as wonderful things as anything recorded in the Acts of the Apostles, and, with my own eyes and ears, I have verified a good many of the statements to which you have listened. I was at Bristol, the other day, at the anniversary, and, when we had filled the Colston Hall to overflowing, it did not seem to make any difference in the crowds outside. In speanking to our Soldiers there, I said, "Now, mind, what God has called you to, as Salvation Army Soldiers, is to go forth to the conquest of the world for Jesus." That is OUR work. We have done with civilian measures, we have done with genteel invitations, we have done with sending

out the messengers, and saying, "The feast is ready, if you will please to come." We have done with all that and have come to military measures. We are going out to COMPEL THEM TO COME IN, and, as the General said at the opening, "When we have done with the volunteers, we shall have the pressgang, and will send these Soldiers after the sinners, and we will harass the life out of them, till they get saved." A gentleman said to me, the other day, "I cannot make out the difference between you and other Christians; what is the difference? I said, "Next to the Holy Ghost (which I trust we have in larger measure), it is the spirit of conquest in the hearts of our people. They are not only Saints, but they are SOLDIERS. We are training them to be real, true Soldiers of Jesus Christ, to go, like Israel of old, every man after his man, and not to give up until he gets him; and every man not only after one, but after hundreds, and thousands, until the prophesy is fulfilled that 'one shall chase a thousand, and two shall put ten thousand to flight.'" I contend that the Salvation Army has demonstrated, to the satisfaction of every sane thinking man in this kingdom, that the people ARE TO BE SAVED IF YOU WILL BE AT THE TROUBLE TO SAVE THEM.

Such men as these around me, and thousands of others, prove it. We have not far short of 20,000 men and women, ready to attack any sinner they come across any day in the week, and all day on Sunday. They regard their business as soul saving. I said at Bristol, "When they ask what you are, do not say, 'I am a carpenter, or a blacksmith;' but say, 'I am a soul saver! I am a Soldier!'" People say, "Are we not to do our business to live?" Yes! certainly! but you are to LIVE TO FIGHT. You may be a carpenter, as long as necessary to feed yourself and your family, but as soon as you have done enough for that, then roll up your sleeves, and go to the war. You may make shoes, as Paul did tents, long enough to minister to your necessities, but then, like him, count not your life dear unto you, so that you may win Christ, and the souls He bought with his blood. God is going to raise a people, who will be desperately determined in individual and collective warfare, thrusting His kingdom on the attention of men, whether they will or no; perchance, He is beginning the GREAT, GRAND, LAST WORLD-SWEEP, in which He is going to sweep millions into His kingdom, and He will do it by such men and women as these in this Hall, making them hotter, and more powerful, and more successful as they go on. We are only learning how to do it. You will not have such easy times, some of you, by-and-by. I said to a gentlemen, the squire of a country town, this morning, "I was glad to see your letter to Mrs. So-and-So, and to hear what a blessing you got at our last Exeter Hall meeting." "Yes," he said, "I have got some of my people blessed, and they are coming up." I said, "Wait a bit, and, by God's help, we will screw them up." We will provoke to love, and good works.

Out of the scum of the earth, out of these "Happy Georges" and "Sallies," out of these "Elizas" and "Hallelujah Dicks," God is going to make Deborahs and Joshuas, and Pauls.

The bishops and the clergy, and many others, declined the honour of leading the advanced guard of the Lamb's army, so He is going to do it by such men and women as these. They would not go out to the lost masses; but now God has raised for Himself an instrumentality, and, by His grace, we will spend every drop of blood in our bodies, and lay our children and our lives upon the altar, but we will do it. We mean to do it. We will have our King upon the throne. Will you help us? Mind, you Christians, you will not get out of the responsibility by saying, "We don't belong to you." He will bring you to account for the blood of your fellow man, for every man and woman you can reach and influence.

You ought to be Soldiers as much as we, and if you are not, and if you won't fight, you shall not reign. God help you. I want you all to be Soldiers. We do not want to have all this victory, glory, and salvation to ourselves.

A short time since, we had a great meeting at Scarborough. We laid four memorial stones. Mr. Caine, M. P., laid one. The day was terribly wet, and as he mounted the brick wall amongst the mortar to talk to the people who numbered some 5,000, he said, "I never expected a sight like this—such a crowed on such a day is better proof of the influence of this movement than anything anybody can say," and, he added, "I never felt prouder of my constituency than I do to-day." The working people give him a shout for that, that you should have heard. We are getting hold of these neglected masses all over the country and God is making out of them redhot Blood and Fire Soldiers, and we are going to send them to India and Africa. We have sent them to America and Australia, and France already. Thought the herald of The Army in France was not a very blood and fire-looking Soldier, you have heard something of what she has accomplished—she and her comrades—and that is only the beginning of a movement that is going to sweep thousands for French people into the kingdom of God. When I received her back again I could have shrieked over her. When I saw her with her sunken cheeks, with almost all the flesh off her bones, like anybody dying of consumption, I felt it was almost too much: but just as I was having the conflict between the mother and the saint, those words were brought to my mind by the Spirit of God. "His visage was more marred than that of any man, and his form more than the sons of men," and I said, "All right, Lord, Thou art worthy; Thou shalt have her, body and flesh, and all. Amen." And so she is going back again next Thursday to renew the fight. Oh! pray for her. We are going to send these Soldiers all over the world—men and women who are willing to shed their blood for the Kingdom.

I hope we shall have some thousands of pounds sent in for the Salvation Temple. What if this should be the dawning of that day which shall culminate in the temple on the top of the mountains, which all nations are to flow nnto, and bring all their treasures and lay them at the feet of the King of kings. What if it should be? Anyway, I promise you one thing—it shall be a SALVATION TEMPLE. We will have no bosh in it, no hodge-podge, no mongrel Christianity, no starch. We will have SALVATION in it, and ONLY SALVATION. Salvation all the way up, and right to the end, all day, and all night, for ever while it stands—God helping us. Out with your offerings. Here is a chance for you to sell yours houses and lands, and put your money into God's Salvation Temple. I shall expect a good many offerings by the first post to-morrow morning. Amen.—(*War Cry.*)

TELEGRAPHIC NEWS.

Berlin, November 17th: The German Parliament was opened to-day.—The Emperor, in his speech from the throne, which was read by the Chancellor, says that the maintenance of peace is surer now than it has been for the last ten years. His Majesty adheres to the previous fiscal economic policy and system of compulsory State-directed insurance for workmen, by which their condition will be improved and socialism counteracted.

Wellington, 18th: The New Zealand Volunteers are returning to their homes.—The West Coast natives have been disarmed.

London, 19th: The communication between Durban and Pretoria is interrupted.—It is reported from Teheran that Ayoub is still at Ghasen, and has asked permission to go to Meshed—The *Standard* publishes a paragraph this morning, stating that Sir Frederick Roberts retains the Commander in-Chiefship of Madras.

New York, 19th: Guiteau's eccentric behaviour, and the belief that he is feigning insanity, cause a continuous scene in court. When returning to prison to-day a horseman fired at and wounded him in the hand, but escaped being arrested.

London, 20th: Mr. Salt, the Conservative candidate, has been elected member of Parliament for Stafford, in room of the deceased member, Mr. Mocdonald, by a majority of 297 votes. The Irish voters claim that Mr. Salt's success is owing to their support.—Sir Charles Dilke has returned to Paris to consult with the new French Ministry respecting the Anglo-French Commercial Treaty.—The charter granted to the North British Borneo Company is exciting the Spaniards.—Replying to a question in the Dutch Parliament, the Minister for the Colonies said the British Government had declared that there was no political significance in the charter.

Paris, 20th: Sir Charles Dilke had interviews today with M. Gambetta and M. Rouvier (Minister of Comerce), at which arrangements were made for the resumption of the Commercial Treaty negotiations in the middle of December.

Vienna, 20th: Major-General Comte. G. Kalnoky de Korospatak, the Austrian Ambassador at St. Petersburg, has been appointed Minister of Foreign Affairs for the Austro-Hungarian Empire.

London, 21st: The London Liberal papers attribute the result of the Stafford election to the influence and support of the local Irish. The Conservative papers regard the result as a crushing censure on the policy of the Government.

22nd: It is officially announeed that H. R. H. Prince Leopold was betrothed to the Princess Helene of Waldeck on Saturday last at Frankfort.—Latest advices from Mecca state that the mortality from cholera is decreasing.—Obituary:—General Sir E. H. Greathed, K.C.B., Colonel of the 108th Foot.

23rd: There is a general and gradual revival of outrages in Ireland.—The *Times* of to-day in a leading article says the situation is disappointing and disquieting.

Berlin, 23rd: Emperor William is again unwell, and is confined to his room.

Durban, 23rd: The Natal Legislative Council has voted supplies for six, instead of twelve months, in consequence of the appointment of Mr. Sendall as Lieutenant-Governor of Natal, whose appointment is unpopular.

London, 24: Earl Cowper, the Lord Lieutenant of Ireland, speaking at Belfast yesterday, thanked the landlords for rallying in support of the law, but his lordship said he feared that dissatisfaction and ill feeling were deep-seated amongst the people.

PASSENGERS SAILED.

Per P and O Str *Khiva*, Nov. 24:

For Southampton.—Mrs Currie, Miss Grace Thornbury' Mr W Hamilton, Dy Surg-Genl E J Franklyn, Dr J Palmer, Mr Ford, Mr F H Jollye, and Mr H P Buchanan.

For Brindisi.—Major and Mrs Newberry, Surgeon-Major Burrow, Rev W J Rowland, Col R D Campbell, Col Stanton, R E, Mrs Stanton, Mr R W Sanderson, Mr Jas Scott, and Dr O H Channer.

For Malta.—General and Mrs Mitchell, and Lieut-Col W Rooke, R A.

For Venice.—Mr A Dalzell, and Lieut Col W Luckhardt.

PASSENGERS ARRIVED.

Per P and O Str *Malwa*, 22:

From London.—Mr and Mrs Cotgrave, Mr Lord, Surgn-Major Gray, Mr Lucas, Mr Sandwith, Mrs Wright, Riding Master F Shearne, and Miss C Daniell and sister.

From Venice.—Mrs Wilson and child, Miss Russell, Surgeon-Major Hilson, Mr and Mrs Handenfeldt and infant, Mr A Rehder, Mr W Masters, Mr Handley, Miss Lee, Mr and Mrs Fergusson and child, and Mr P J Saverdens.

From Brindisi.—Capt R Tickell, Major and Mrs Fletcher, Mrs Adkins, Mrs Wall, Miss Carmichael, Miss Macpherson, Miss Wright, Major-Genl Holroyd, Mr and Mrs Porter, Major and Mrs Bryant, Mr Framjee Dinshaw Petit, Mr D R Dady, Mr P M Jeejeebhoy, Mr C D Limjee, Miss L Crockett, Mr E F Whitney, Major-Genl A Fraser, Mr and Mrs Bell, Lt Col T H Broome, Mr Nightingale, Col and Mrs Martin, Mr R Smith, Mr T A Taylor, Lt Col Tillard, Col and Mrs Galloway, Mr. P Wagstaff, Mr and Mrs Lasham, Mr Giflowski, Mr Butterfass, Mr D H Glade, Mr Woodhall, Mr F F Adam, Mr R Rammens, Mr R White Mr T Parada, and Mr A Harvey.

From Suez.—Mr Birkmyre, and Mr Stuart.

Per Str *Britannia*, 18, from Liverpool:

H H the Rajah Rampal Singh, Mr Temple, Mrs Phillips Miss Phillips, Mrs Warren, Miss Warren, Mr R K Williams, Mr Playfair, two Master Adams, Mr Harris, Mr Trotter, Miss F Rowbotham, Mrs Dibblee, Mr Fawcett, Mr Hogge, Mr and Mrs Bull, Rev Thomas Tracey, wife and party.

Per P and O Str *Zambesi*, 23 :

From London.—Mrs and Miss Sexton, Miss Mitchell, Mr E Garnham, Mr W Shaw, Mr W L Henderson, Mr Angus and child, Mrs Douglas, Mr and Mrs Coates, Mr H Exshaw, Mr and Mrs Watts and child, Mr and Mrs H E Field, Mr and Mrs Meakin and child, Mrs Sutherland, Mrs Jamieson, Col Millet, Mr Dominy, Rev and Mrs Walford, and Mr Richardson.

From Malta.—Mr and Mrs Davey.

From Suez.—Mr Krafft, Mr E H Krafft, and Mr Kessler.

Per Str *Wistow Hall*, 23, from Liverpool :

Mr B W McLeod, two Misses McLeod, Capt H H Webb, 3rd B C, Major and Mrs Barnett and three children, Mrs Ivens, and two children, Misses Bisdee, Misses Cobbold, Mrs Patterson, Mrs H Batty, Mrs Remolds, Mr H S Glazebrook, Mrs Govan, Misses Crilchby, Mrs Cullen, Misses Marie Cullen, Countess Cottrell and daughter, Mr K G Burne, Mr Willoughby Le Geyt, Mrs Willoughby Le Geyt, and infant, Mrs Thompson, Mr H I Lloyd, Mrs W C Chowne, Mr Jennings, Mr and Mrs Henberg, two Misses Knight, Surg-Major F W A de Fabeck, Miss de Fabeck, Mr Somerset Wood, Mrs Williams, and Col and Mrs Mathias.

Domestic Occurrence.

BIRTHS.

OSBORN—October 16th at Melbourne, Australia, the wife of the Rev Wm B Oborn, of a son.

FIRTH—November 19th, at Bombay, the wife of L E Firth, B B and C I Railway, of a son.

HAWKINS—Nov. 19th, at Bombay the wife of Mr J N Hawkins of a son.

"BOMBAY GUARDIAN."

Subscriptions received from 19th to 26th November 1881.

T. Glover, 30th November 1881, Rs. 4 ; Geo. Osborn, 10th September 1882, Rs. 8-10.

New Advertisements.

MUSSOORIE AND LANDOUR SEMINARY.

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For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

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DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

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Examination, July, 1880.

GENERAL REPORT

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T. H. HARRISON, M.C.P.

Examiner.

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Bombay, January, 1879.

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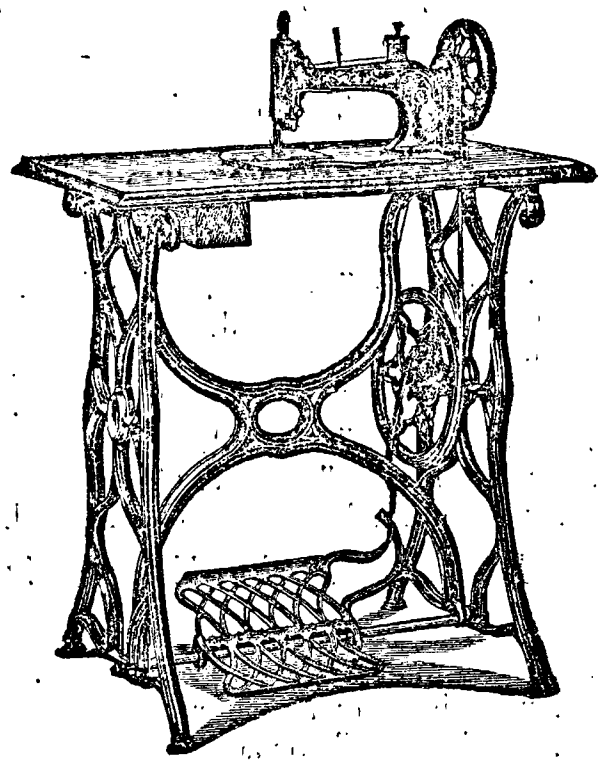

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